The linguistic uniformity of the Uighur Uighurs is only one aspect of

their general homogeneity. Almost the whole population is dependent upon agriculture and subsidiary occupations. The chief exception is a group known as Dulani who live in large part by animal husbandry along the banks of the Yarkand and Tarim Rivers. It may be that these are a people in the process of assimilation. Although they speak Uighur they are said to derive from the Kipchak tribe of the Middle Horde of the Kazakhs. (The main body of Sinkiang Kazakhs belong to the Eastern Horde.) Uncertainty as to the precise relationship of the Dulani is increased by the fact that their womenfolk wear a distinctive style of headgear which is quite similar to that used by Kirghiz women. A still smaller splinter of nonsedentary Uighur-speaking people are the Lopliks, who live in the area of Lob Nor and make their living largely by fishing.[21]

Apart from these groups the Uighur population as a whole lives either in farmsteads scattered in the fields or in houses ranged along the narrow streets of oasis cities and towns. The houses usually consist of mud-brick apartments grouped around open courtyards. In the summer much of the daily living is carried on in the open bazaars and on streets shaded by poplar trees and mat-covered trellises.

The Uighurs have a reputation for being indolent and pleasure-loving, with a special fondness for music, drama, and good eating. Ever since the time of Marco Polo the inhabitants of the Tarim Basin have been particularly noted for the casual relations between the sexes. Divorce is extraordinarily easy, temporary alliances are common, and the family as an institution is unstable to a degree unsurpassed among peoples of Islamic faith.

Religion has an uneven influence on the population. The most important positions in the Moslem Church are held by religious leaders who have inherited their posts from a long line of ancestors and most of whom are related to the large landowners and officials who dominate Uighur society. Not surprisingly, therefore, the upper strata of Uighur society include the most ardent supporters of Islam. The poorer classes are indifferent

[21] Katanov-Menges.

*563 churchgoers and have a low opinion of the clergy. A common
565 saying is, "Do what the mullah says, not what he does."
793 The intimate ties between the upper lay and ecclesiastical strata enhance the importance of religion. Such literary works as are possessed by the Uighurs are mainly of a religious or didactic character and both historical and contemporary Uighur literature stresses the role played by the church in the struggle of the Uighurs against oppression by the Chinese and earlier rulers.

2. OTHER NATIONALITIES WITH A TERRITORIAL BASE

*563 *Kazakhs.* The Sinkiang Kazakhs, who officially number 318,716
101 people, share a common history with the Kazakhs of the Kazakh Soviet Socialist Republic in the U.S.S.R.

*563 As a separate nation they appear comparatively late in history.
175 They were originally a part of the Ulus or heritage of Chagatai, one of the sons of Jenghis Khan, and then became part of the Uzbek Khanate, one of the successor states of the Ulus or appanage of Juchi, eldest son of Jenghis, called by the Russians the Golden Horde. The Uzbek Khanate suffered from constant friction among tribal Sultans and Princes. In the middle of the fifteenth century two Sultans of the Barak clan, which was the most powerful opponent of Abul-Khair, the ruling Khan, left the Uzbek confederation and migrated to the neighboring Khanate of Mogulistan, taking their tribal subjects with them. The Mogul Khan — who controlled the territory from east of Tashkent to Jungaria — hoping to find in them allies against his rivals the Uzbeks, ceded to them a stretch of grazing lands from north of the River Chu to west of the River Sary-su. The transformation of this small splinter group into a national and political unit was not accomplished until the end of the fifteenth century, when the Uzbeks conquered the southern oasis regions of Inner Asia and, through close contact with the sedentary oasis population, ceased to be pastoral nomads. At that time, several tribes separated from the Uzbek Khanate and remained in the northern steppes, joining the Kazakhs, whose border was thus moved far westward into what is today called the Kazakh steppe. The diverse tribal origin of the

II. The Turkic People of the Northwest

563
101 A. The New Uighurs (or Eastern Turks)

The Turks of Sinkiang call themselves after the cities where they live, e.g. Kashgarlik, Turfanlik, Kuchalik, etc.... After [668] the Communist Revolution the Communists introduced the term Uighurs for the Eastern Turks, living in the Ili District. The term 563 later was adopted by the Chinese.

144 1. Physical characteristics

In one sense the Eastern Turks are the descendants of the old [167] Uighurs who migrated to present day Sinkiang during the ninth cen- [175] tury A.D., Later they had mixed with Indo-european tribes and other Turkish tribes of the Chagatai Ulus (empire) and to a small degree also with the Mongols. Thus, in the terminology employed by E. Frhr. von Eickstedt, "Rassenkunde und Rassengeschichte der Menschheit, Stuttgart, 1934, the Eastern Turks show many europid and some turanid racial characteristics, and only a slight degree of mongoloid traits.

142 A more detailed description of the average physical type of
141 Eastern Turkestan is as follows: dark hair and eyes, (sometimes
563 lighter occasionally blue eyes), white or yellowish skin with sometimes a slight inclination to brown, middle or tall stature, on the average 1680-1700 mm., with a tendency toward obesity. The head is definitely brachycephalic with a length-width index of 85-87, a longish-oval face, with wide cheek-bones, a straight and rather prominent nose, eyes lacking the mongoloid fold, and everted lips.

2. Economy

433 The main occupations of the Eastern Turks are horticulture,
563 agriculture and animal husbandry. The Eastern Turks breed camels, horses, sheep, and goats. They are famous for their fertile fruit-orchards, which are mostly artificially irrigated. Handicraft is fairly developed, but has no economic significance.

3. Religion

701 The Eastern Turks are Moslems, adherents of the Sun sect.
563 However, they display an attitude towards religion. This does
[793] not refer to the leading religious clergy who form a kind of a gentry together with the nobility of the rich landowners.

4. Social organization

178 In contrast to the Kirghiz, Kazakhs, and Uzbeks, the Eastern
614 Turks have lost their clan system and tribal organization com-
563 pletely. There is no antagonism between the Eastern Turks and
186 the remaining Turkic tribes, although the nomadic Turkic tribes
563 exhibit some contempt of the Eastern Turks. However, there is an old and remarkable hatred between the Turks and the Chinese, due partly to the greater efficiency and industriousness of the Chinese.

/The New Uighurs/

563 565 A small percentage of these landlords have invested their wealth exclusively in irrigation projects since water constitutes the most profitable commodity.

563 565 3. The rest of the New Uighur population is subdivided into the following social groupings: a. The clergy (Muezzin, 793 Iman, Mullah, etc.) constitutes a very important segment [891] of the social structure. In its hands the education of the youth rested up to 1949, and it played an important role in shaping the character of the community. As the representatives of the mosque, they are not only the spiritual leaders of the community, but they are also the administrators of the land belonging to the mosque.

563 565 795 [423] This land came into the possession of the mosque as bequests from pious Moslems. Thus, the mosque is not only a spiritual, but also an economic, center. In addition, the mosque serves as a social welfare institution, in that it cares for all those persons of the community who are unable to make a living.

563 565 441 b. The merchants constitute the last segment of the New Uighur class structure. After the Arab conquest of Inner Asia, the merchants enlarged and promoted existing trade centers, thereby acquiring greater wealth and influence. It is noteworthy that most merchants in the Northwest are Moslems. In their hands rest not only most economic activities, but also the dissemination of Turkic and Arab culture. In the merchant ranks, the Chinese found willing and able officials who enjoyed the same privileges as did the Chinese administrators. However, in the Moslem uprisings, these officials aligned themselves with the Moslem population, and often assumed leadership in these movements of rebellion against the Chinese rulers. It may be presumed that to a large extent the Moslem uprisings in the Northwest were incited by the merchants.

563 [591] Among the New Uighurs residence is bilocal. Dwellings are usually occupied by extended families who either form an economic unit, or work as individuals or a family group on the fields or irrigation projects of a wealthy landowner. Polygamy [595] is practiced by the wealthier Moslems, especially the merchants [556] of Sinkiang, who have wives at different trading centers and therefore become the masters of several family units. The [851] children resulting from these marriages are all treated as [428] equals. Inheritance follows the rules of primogeniture. In contrast to the nomadic peoples of Sinkiang, whose women oc- [562] cupy a relatively high and valuable position, the women of the sedentary peoples of the same area, the Turkic women, are held in low esteem. The Sinkiang nomad must buy his bride

/Chinese Moslems (Dungans)/

4. Customs

a. Religious rites

S N 563 779 782 According to religious rules, the Moslems are supposed to pray five times daily (sunrise, noon, afternoon, sunset and midnight), facing in the direction of Mecca. Few of the Chinese Moslems besides the Mullahs and Ahungs adhere strictly, but pray only once or twice a day. To be valid, prayers should be performed in the mosque, but those who find it impossible to go to the mosques may pray wherever they are. The call to prayer (adhan) is made by the Ahung, or religious leader, and the believers join in saying the adhan. Daily noon prayer is popular, and the Friday service is the most fully attended. S N [793]

S N [562] Public worship cannot be performed by fewer than four persons. Women may not attend the mosques where the men pray. In some places, women have their own mosques and women Ahung to direct the prayers and Friday services. Women always worship as individuals and not as a congregation, though there may be a number of women gathered together.

S N 563 779 782 783 The Moslems must be clean when they attend any religious ceremony. Hands and face must be washed, and bathing before worship is common. For this reason all mosques of importance have bathing places annexed. The Moslem becomes unclean by touching such objects as dishes containing pork or any meat not killed according to ritual, pigs, dogs, wine or excrement.

S N 563 567 796 785 779 [203] The thirty-day fast of Ramadan is fairly strictly observed. During this period one is not to eat between sunrise and sunset, and such things as smoking, drinking and sexual contact are also forbidden. In many places, a messenger goes about the Moslem quarters calling out the times for observing or breaking the fast, lest someone oversleep or fail to prepare and eat the necessary food before daybreak. The end of the fast is celebrated by a feast.

The aged, ill, insane, travelers, women who are pregnant, menstruating or nursing, persons doing heavy labor or whose lives are in danger are excused from the fast, but if or when they are able they must make up for it. The purpose of the fast is to help the believers maintain pure and pious lives. Fasting is considered meritorious at other times too, except on Friday, Saturday and Sunday.

b. Naming

S N 563 553 852 Within seven days after the birth of a child, he must be given a Koranic name, or Ching-ming (religious name). For this occasion a feast is prepared, and the poor are fed. If the child is a male and the family wealthy enough, two sheep are killed for the occasion. If the child is a girl, only one sheep is killed. To S N [788] arrive at the name, the father holds the child with its face toward Mecca and repeats a prayer in one ear of the child, then

563 slow-witted fellow. A woman who is quick-witted, energetic and
587 above average in looks can exchange a useless or uncongenial mate for a better one with no difficulty. A New Uighur beauty can count her past fancies by her successive husbands, just as a horse-racing enthusiast in America dates his past life by Derby winners.

d. Ceremony of birth

563 The expected arrival of a child is kept a secret from all but
843 the husband, as it is believed that publicity may make the birth
844 difficult or even dangerous. The husband secretly summons the midwife, who utters some words during the delivery to drive away evil spirits and protect the life of the newborn.

563 On the second or third day after the birth of the child, the
846 parents are visited by close friends and relatives. All bring gifts to the baby. Men traditionally hope for male offspring, women for daughters. A newborn boy generally receives a cow, horse or sheep from his grandfather.

563 When the father summons a Mullah to name the baby, it is
852 the occasion for showing the child to close friends and relatives.
(553) When the baby is twenty days old, he gets his first bath. He is
(854) washed again after forty days, when his head is shaved for the
(302) first time. For the shaving, a few boys from five to ten years of age are invited, and one boy of gentle character whose parents are both living is selected to perform the gesture of shaving. The actual shaving is done by a man.

e. Funeral and burial

563 New Uighur ceremonies regarding death are more elaborate
764 than the Kirghiz ritual, though both peoples are of the same religious faith. When death occurs, relatives and close friends of the family are informed and invited to take part in the prayers and share the grief.

563 The corpse is left in the room where death occurred, and no
764 one is allowed to touch it. When the day of the funeral is set,
793 three mullahs are summoned to perform the ablution rituals. They undress the body and place it on folded doors. One pours water on the body, the second washes it and the third turns the body. If the deceased is a woman, the ablution rites are performed by an old religious woman. During the rites, no one but the mullahs may be present in the room.

When the body is cleansed, the mullahs dress it in three white cotton shirts. The inside shirt is short and has an opening in the front. The second is of the same style, but reaches to the knees. The shroud, which has an opening for the face, is placed over the shirts and tied at each end, leaving only the face uncovered.

Then the mullahs carry the body on a felt into another room and place it on a bed, and family members, relatives and friends

/The New Uighurs/

563 764 come to have one last glimpse of the deceased. Tradition for-
[793] bids a woman to look upon the face of a dead man, a tradition seldom observed now, but no man, not even the husband, may look at the face of a dead woman.

[184] Among the poor, funeral services take place on the second day in summer, the third in winter. The wealthy delay burial until the third or fourth day to allow time for the relatives to assemble.

No coffin is used. The body is carried in a felt, placed on a
[793] stretcher and covered with a white sheet. After a mullah reads
[783] a prayer of absolution, four men lift the stretcher and the mourners proceed to the graveyard. Relatives and friends walk in front of the stretcher, the Mullahs behind. Women accompany the procession for a short distance, but never to the grave.

[191] The rites of burial, the position in which the body is placed and the covering of the grave are similar to those of the Kirghiz.
563 764 After the mullahs have prayed over the covered grave, the
782 mourners go to the house of a relative where all pray for the deceased. This ceremony is performed in another house because
[784] no fire may be made nor food cooked for three days in a house in which death has occurred. The rich perform the post-inter-
[184] ment prayers in a tent erected next to the grave, and mullahs are engaged to read the Koran for a time varying, with the family's social and financial position, from seven to forty days.

563 765 Traditionally, close relatives of the deceased, both rich and poor, mourn for forty days after the funeral. They wear black or white robes with white sashes, and the sons of the deceased do not shave their heads.

[782] Three days after death, prayer is said in the home of the deceased. The same kind of prayer, for the redemption of the dead person's sins, is said on the twentieth day after death, and again on the fortieth. On the fortieth day after the death, a close friend of the deceased invites the sons to his home, removes their mourning robes and shaves their heads. The last prayer is offered on the first anniversary of the death.

f. Etiquette and manners

563 562 576 Among most of the New Uighurs who respect the Moslem tradition, it is the women who keep up the prescribed standard of etiquette. In the presence of guests, it is customary for the wife to rise when her husband enters the room, and go and sit near the threshold until the husband seats himself. Also, to hand him anything she must rise, and offer it with both hands. Women always wear some sort of headgear when they eat. This does not mean that the women of Sinkiang are treated as slaves by their husbands. In general they enjoy considerable independence compared with women in other Moslem countries.

563 576 Relations between the New Uighurs are characterized by

795 to religions other and older than Islam. The Moslem priests,
796 powerless to destroy the popular worship of certain shrines,
798 adopted those shrines and named them after Islamic personages.

The Turki is a great believer in the efficacy of local saints, and there are innumerable shrines all over the country dedicated not only to the "imams," but to later saints and heroes. These sanctuaries usually have some beliefs and observances attached to them, connected either with the curing of diseases or with the bearing of children. At shrines of the latter type, the majority of pilgrims are women. The mullas have therefore been obliged, for the sake of propriety, in each case to invent a female saint, complete with legend, to bring the cult in line with Islam. The
[798] popular names of the shrines reveal that most of these cults
[769] have been derived from the ancient practices of ancestor worship.

771 Paganism, as well as ancestor worship, is still prevalent in
796 this land despite a thousand years of Islam. Many of the religious festivals, especially those which are seasonal and therefore not connected with the Moslem calendar, are more pagan than Moslem. They are merely popular gatherings for the purpose of feasting and enjoyment, and are probably older than Islam.

793 The clergy in Sinkiang is divided into two categories: the
794 judges and the priests in one, and the simple clerks in the other (the mullas). The latter class includes all males who can read and write and wear a turban. Above these mullas, there is a class of mosque officials with specific functions: the Muazzin, who calls the believers to attend the daily prayers, the Imam, who leads the services, the Mutakib, in charge of seeing that the laws of the Koran are observed, the Reis, prefect of discipline, the Khatib, who delivers the Friday sermon, and the mulla a'lam, doctor of law who is also in charge of the circumcision ceremony.

793 The resources of the clergy consisted mostly of waqf, land
[423] property which had been donated to them or confiscated by them. In spite of the Chinese confiscations of clergy landed property, until recent times this constituted an important source of income for the clergy. Other clergy sources are the Zakat, donations from richer believers, casual fees, judicial fees, and fees paid for marriages, funerals and so forth. The Zakat is not a very substantial source of income, as the Sinkiang Moslems are lax in adhering to this obligation. At present it is almost impossible for the clergy to subsist without resorting to some secular occupation.

793 The judicial power and the police functions of the clergy in
692 the past have diminished greatly during the Chinese administra-
[777] tion. The Qazis judge cases which are brought voluntarily to

/Turkic Moslems of Sinkiang/

S 793 [692] S [794] them. Nowadays these are more cases of private feuds than law suits. Even when a Qazi exercises his judicial powers, he has no authority to enforce the verdict. The position of the reis is purely symbolic, and that of the Mutaki merely one of consultative powers.

F. The Chinese Moslems

S N 795 563 The Chinese Moslems are a different sect of Islam than the Turkic Moslems in Sinkiang. They constitute a religious and, to an extent, a racial minority in China proper. The same is not true of the Turkic Moslems, who form a major section of the population in Sinkiang, and who in reality are not a national and religious minority. However, in Northwest China, the number of Chinese Moslems is much greater than in other parts of China, with the possible exceptions of Yunnan and Peking. Many differences between the Chinese Moslems and the Turkic Moslems stem from this factor alone. The Chinese Moslems are S N 795 much influenced by an environment which is foreign to Islam. They have accepted many of the local customs and have integrated them into their own rites. This process has been both voluntary and forced. The Chinese Moslems, through the process of intermarriage and living within a majority of non-Moslems, have absorbed some of their customs, perhaps without realizing it. To avoid persecution and suspicion from the rest of the people, they have been forced to adopt others.

S N [361] Another important factor in the shaping of Islam in China is the virtual isolation of the Chinese Moslem communities from other centers of Islam, an isolation which has existed for many centuries. Islam in China has been deprived of many of the contributions made later to the religious doctrine and practice by various philosophic and juristic scholars in Western Asia. Islam in China, consequently, developed its own peculiar characteristics (mainly in ritual). The Chinese Moslems have not contributed anything of major importance to the fields of Islam's philosophy and theological thought.

S N 795 101 The Chinese Moslems are commonly called Dungans. They themselves do not use the name, but term themselves Hui-hui or Hui tzu. This appellation is applied by the Chinese to all Moslems, whether residents of China proper or Turkestan. Islam is commonly designated Hui-Hui Chiao (the religion of the Hui Hui). It is also known as Ch'ing-chen Chiao (The Pure and True Religion), or the Hsiao-chiao (minor religion) as contrasted with Confucianism, the "Great Religion." The Communists refer to them as Hui. The meaning and origin of the name Hui-hui are not known. There are many varying opinions on the subject. Some say Hui-hui is a corruption of the name Uighur; others, that it is equivalent to the Arabic term Islam, the character Hui signifying "to return".

/Chinese Moslems/

000 acter Hui signifying "to return."

S N 795 361 The Chinese Moslems live in small, closely knit communities, organized around the mosques. The Moslem community is usually set apart from the general Chinese community. The Moslems may form a whole village, or a certain suburb or section of town. The communities are organized on a local basis and there is no higher religious authority that unites all the communities. The mosques, the religious and social centers of the Moslem communities, are maintained independently.

S N 795 182 At least ostensibly, the religious attitude of the Chinese Moslims is characterized by moderation. They make concessions to the ruling power, hoping thus to gain security for person and property. The more capable and resolute of those who enter into government service take part in the ceremonial of the national cult.

S N 795 794 [346] The Moslems in the Northwest do not publicly practice their religion, nor do they advertise it. In some cases their mosques are dissimulated, so that they cannot be distinguished easily from other houses in the village. They are quite lax in their observances of the different rituals connected with Islam. The Chinese Moslems do not regularly attend religious services in the mosque. Aside from the ahung (the religious leader of the S N [793] Chinese Moslem community) and the extremely orthodox people [782] they do not pray five times a day, but once or twice at most. The noon service is the most popular one, and the place of worship is limited to the mosque. The manner of calling for prayer differs in China from that in Western Asia. The Muazzin does not chant the call to prayer. He stands on the roof of the mosque and shouts the invitation to prayer and may strike a special wooden instrument called ta-p'an-tzu. Most Moslems will ignore the worship time if it interferes with their daily business. Except for some minor differences, the prayer ceremony is conducted in a manner similar to that in Western Asia.

S N [562] Women are not allowed to attend the mosques where the men pray. In some of the larger communities, the women may have a mosque of their own, but in most places they worship individually.

The Friday service draws the best attendance, although certainly not all nor even the majority of believers. On this day the sermon is delivered by the Khatib, a special person, not necessarily a religious leader, elected for the purpose. It is usually in Arabic, and few of those present can understand it.

S N 795 785 797 203 [784] The Fast of Ramadan is one of the rituals which is observed with a degree of strictness in Moslem communities throughout China. In many places there are special messengers who go about the Moslem quarters calling out the times for observing and breaking the fast. Messengers also go around at night lest

SN 795 621 793

/Chinese Moslems/

The Chinese Moslem community differs from the Turkic Moslem community mainly in the organization of the community around the mosque and in the peculiar position the ahung holds in the community. The ahung holds the central position in both the religious and the social life. In principle, the Islamic community has no professional priests, but in China the ahung has actually taken the place of one. The Imam, whose office is important in Western Asia and Eastern Turkestan, where he has leadership in religious life, has lost his pre-eminent position in China. So has the Muazzin (the one who calls people for prayer) and the Mufti (the teacher of law). At present these positions have been practically abolished. Those who hold the title have no particular importance in the community. These titles are inherited and are not conferred by virtue of any knowledge of Islamic affairs. The ahung is the only real Moslem scholar in the Chinese Moslem community. He is nominated to this position by virtue of his knowledge of the details and philosophy of the religion. He trains students, the Khalifa, to become the future ahungs and to continue to maintain Islamic life in China.

SN [554]

G. Chinese Moslem Sects

SN 795 185 [175]

After the pilgrims had established some contact with the rest of the Moslem world, there were attempts, many of them springing in the Northwest, to reform Islam in China. The first well-known attempt of this sort was made by Muhammad Amin, known in China as Ma Ning-hsia, who in 1781 appeared among the Salars and introduced some reforms concerning the rituals of Islam, correcting some of the practices which seemed not to be in accordance with those he had observed in Mecca.

However, of all the most notoriously successful is the sect of Ma Hua-lung, the hsin-chiao or the new doctrine, as contrasted with the traditional religion practiced by the Chinese Moslems, Lao-chiao or the old doctrine.

SN 795 792 185

The new sect is to be set apart from the rest of Islam in China. In spite of the Islamic Chinese tradition regarding religious leaders, their being chosen by the community to serve it, and known only to their adherents, Ma Hua-lung's name was known far beyond his immediate followers. To some he was a prophet, and others detested him as an impostor.

The nature of Ma Hua-lung's teachings still remains somewhat of a mystery. There is a tendency to regard them as endorsements of Shi'ism, or perhaps as an unusually bold representation of Sufism (mysticism in Islam). However, the notices of D'Ollone show that actually they are genuinely Sunni in character and not a variety of the mystical philosophy widely diffused throughout Central Asia. Ma Hua-lung was regarded as an incarnation of the Spirit—a sheng jen (holy man, prophet)

N
#175 total number of peasant households. "The peasants in the mutual
#668 aid teams are politically organized," stated the Sian Ch'ün-chung
S jih-pao (January 6, 1954), and the enlargement of the membership
175 in the farmers' association have "strengthened the militia, thereby
668 consolidating the people's democratic dictatorship in the countryside in the Northwest region." (NCNA, May 22, 1952).

S Concerning the effects of the agrarian reform on the political
175 organization of the people, Kao Chin-shun, vice-chairman of the
668 Sinkiang People's Government, mentioned the following points: (1) Eradication of the "feudal" landlord class, (2) elevation of the political consciousness of the peasants, (3) consolidation and enlargement of the United Front, and (4) training large number of cadres. (Urumchi, Sinkiang jih-pao, June 19, 1953). He revealed too that in the process of the land reform, large numbers of the people signed pacts pledging to resist America and to aid Korea.

Late in 1950, branches of the China Peace Committee, organized for the purpose of rallying the people to support the war in Korea, was established in the Northwest. The work of these branch committees supplemented the activities of the people's political consultative committees and the people's representative conferences which were then in session preparatory to the formation of the people's governments. In Sinkiang, for example, the Provincial People's Representative Conference, in May, 1951, declared that its aim was to popularize and develop penetratingly the Resist-America and Aid-Korea campaign. Later in the year, in order to strengthen the hate-America campaign, the Sinkiang People's Political Consultative Committee and the Sinkiang branch committee of the China Peace Committee were merged into one joint committee. (Sinkiang jih-pao, June 19, 1953). Henceforth, the activities of the so-called conferences of workers, herdsmen, peasant, youth, women, religious, industrial and commercial circles, which were the components of the people s political consultative conference, were channeled to the work of propaganda. Seven members of the Sinkiang People's Political Consultative Committee who toured the Korean front, returned to spend three months giving speeches to half a million people. By the end of 1951, a total of JMP $213 billion (about US $10 million) was raised, sufficient, it was claimed, for the purchase of 142 fighter planes. This came to 4.24 per cent of the amount raised in all of China.

N Particular efforts were made to utilize religious institutions.
#175 In Chinghai, Buddhist lamas were organized into propaganda teams,
792 monasteries into meeting places for discussion of current events
#668 and the signing of pledges, and temple fairs and festivals for the extension of propaganda on government policies to the rural areas.
S Similarly, in Sinkiang, mosques were used to hold accusation
175 meetings and the Akhuns and mullahs were brought in line to sup-
668 port the land reform as well as the Hate-America campaign. A
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175 668 [793] [349] [795] mass meeting of 3,500 mullahs in 46 mosques in Urumchi was held on May 20, 1951, and again on May 25, 1953, to reaffirm their pledge to support Mao Tse-tung, the CCP, the Central People's Government and the Re sist-America and Aid-Korea campaign. Burkhan, chairman of the Sinkiang People's Government, was concurrently head of the China Islamic Association, which had the responsibility of rallying the Moslems of China under the banner of the Chinese Communists.

"Through the above-mentioned activities," declared Yü Chan-lin, vice-chairman of the Sinkiang People's Political Consultative Conferenc e, "the policies of the (Communist) party and the people's government ...have been conveyed to the masses of various nationalities and various circles (i.e., political groups), so that the misgivings and the hesitant attitude on the part of certain people were corrected and the masses mobilized... thus enlarging the anti-feudal United Front." (Sinkiang jih-pao, June 19, 1953). As for the future, Yü urged further propaganda on "patriotism and internationalism" by means of mass movements, intensification of the mobilization of all the nationalities and all the political groups, and further supervision over the masses.

The Sinkiang jih-pao, in an editorial (June 30, 1953), also expressed gratification with the progress of the mobilization of the masses. "During the past four years, the people of all nationalities and all circles have been educated by repeated patriotic campaigns and experiences in various political activities, thereby increasing their organizational ability and their political consciousness. The general election will further consolidate and unite the people of all nationalities and the ties between the People's Government and the masses, thus enabling the state system of our people's democratic dictatorship to become more perfect."

C. Suppression of Counter-Revolutionaries

668 669 578 175 The efforts of the Communists to herd and regiment the people were not accomplished without considerable resistance. Large segments of the people refused to enter into the Communist fold and their resistance, strong and stubborn, made it necessary for the Communist authorities to launch campaigns for the suppression of the opposition, whom the Communists designate as "counter-revolutionaries."

The "counter-revolutionaries" or "bandits" were, according to Wang Chen, commander of the Communist forces which entered Sinkiang and concurrently secretary of the Sinkiang Sub-bureau of the Chinese Communist Party, composed of the following groups: (1) Former Nationalist forces; (2) local forces under Osman Batur, Mehmet Emin Bughra, Jamin Khan and Yolbars Khan; (3) White Russians; (4) members of secret societies; (5) bandits; and, he added, "all sorts of subversive espionage organizations (which)

3:Cable & French M-5 (1926) 1927 AF13 Northwest China
Sinkiang AI 1

grows to enormous size, and varieties of the little '*tien kwa*,' '*mien kwa*' and '*hsiang kwa*' were here, as in China, prime favourites with the Chinese. Melon cultivation has been carried by the Kumulik to a fine art. On a sandy or stony patch the plants are so trained as to allow each fruit to rest upon a dry, sand-baked spot, where it absorbs the heat of the torrid rays. The grower must work ceaselessly in his garden, watering, pruning and training the tendrils, and when the fruit has come to perfection he and his assistant never leave the tiny lodge from which they watch their precious merchandise, even taking it in turn to sleep. When the fruit is still quite young and the skin soft, each melon is branded with the grower's monomark, and when ripe this mark stands out in bold relief, white and hard.

One day we took a good consignment of Arabic gospels and tracts in our cart, and with the Chinese Evangelist went to pay some calls in the Huei Huei city. As we entered the gate we were met by an old white-bearded Ahung in a white turban and long gown. By his side walked a tall and beautiful woman in a pale blue cotton dress and white veil, who carried a water-pot on her head. The whole picture was so reminiscent of Galilean scenes as to cause us a momentary shock as we realised that this was not Nazareth but the 'shameful city of Camul'—for thus did Marco Polo refer to this oasis of the desert.

As usual the women asked us to their houses, and where there was a difficulty with the language it always seemed easy to find an interpreter, for the Moslem frequently adds a Chinese wife to his harem, and many of the people are bilingual. The rooms in which we were received were not unlike those of the Chinese, only that the *kangs* were much lower and unwarmed,